

## TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

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## Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, JANUARY, 30, 1889.

—LONG PASTORATES. A church in Connecticut has had only five pastors in one hundred and sixty years. The longest was forty years, and the shortest twenty-five years.

—THE FOUNDATION. "Knowledge must be the foundation of all true enthusiasm. It was the reading of Cook's voyages that filled Carey with the desire to carry the gospel to the heathen. It was reading Claudius Buchanan's 'Star in the East,' that awakened a missionary zeal in Judson."

—THE DIFFERENCE. In Orange, N. J., a series of sermons has been arranged for by pastors of the different denominations, the object being to show how slight are the differences in belief and practices of the several religious bodies.

—A LESSON FROM ROME. The Standard points out that Romanism is slowly teaching Protestantism the important lesson of caring for the children. Dr. Ellis, of Baltimore, expresses a deep conviction of to-day when he says that the infant-class is the proper beginning place for nurture for the church. The way from the infant-room to the larger school should be through the baptistery. Then the church should see to the training of these young members, and so save them from the first, not lose them and then spend the years and strength in trying to get them where they always should have been.

—GLOVES. Referring to the fact, stated in these columns last week, that an English preacher wears gloves in the pulpit, the *Morning Star* is moved to say,—"This suggests that there are too many preachers who, while delivering sermons, may be said to handle 'with gloves' the evil that is in the lives of their hearers. The English essayist Stephen in his essay on the 'Life and Times of Richard Baxter,' says that 'sermons in those days were very serious things—point-blank shots at the bosoms of the auditory.' Too often to-day they are very pleasant things—point-blank shots at the outside world that never comes into the church to hear what is said about it."

—AN INTERESTING CASE. A catholic girl named Morrisette, whose parents live in St. John's, Quebec, went about three years ago to live with an uncle in Montreal. While there she came under christian influences, was converted and became a Protestant. Later she entered the Grand Lighe mission school. When her parents heard of her having become a Protestant they sought to take her home, visiting the Mission for that purpose. She declined to go, fearing they intended to put her in a convent. The father then applied to the Courts to give him possession of his daughter, and the judge granted his request. The case has caused a good deal of excitement, and many are ready to say that the decision of the judge was given wholly in the interests of the Catholic church without any reference to the law in the case. The girl is not of age, being about eighteen, and it would seem that her parents' authority ought to be respected so long as they treat her well, do not imprison her in a convent, or interfere improperly with her religious convictions.

She went home with her parents, and did not seem to have any ill-feeling towards them, only a fear that an attempt might be made to compel her to abandon her christian faith. She declared that she would continue to be a Protestant in spite of everything. Further developments in the case will be watched with interest.

—YOUNG PEOPLE'S SOCIETIES. Societies of young people in connection with the churches are very popular just now. The Society of Christian Endeavour is the most wide-spread. It claims to be undenominational. Others have been organized which are distinctly denominational, the Baptists, Methodists, Free Baptist and others having them. The Free Baptist Society for young people is called the Advocates of Christian Fidelity Society. We confess to a preference for a denominational society in every case. That the organization of the young members of churches and congregations for christian instruction, mutual help and work, will benefit them and the churches there is no room to doubt. Such organizations should be promoted and encouraged. There are, however, several points which need to be carefully guarded. The *Christian Advocate* wisely says,—

They should not be allowed to alienate the young people from the regular church work. In some cases the young people have a meeting of their own, and a little church of their own, and are never seen in the general prayer-meeting. The older people and young people are separated by a wide chasm. Where the society produces this result it is an injury. The old and young should mingle together in worship and work as one family, and the young people's meetings should be training services to prepare them for active work in every department of the church. For another thing the religious element should be made prominent. The tendency to magnify the social and literary exercises and minimize the religious services is so strong that constant watchfulness is necessary. In many young people's societies, prayer and testimony have dropped out almost altogether, and nothing is left but song and social and literary exercises and pleasures. If these points be carefully guarded, and the religious work be emphasized, the young people's society may become a power in the Church.

## The Prayer Meeting.

A church cannot live and grow without a prayer-meeting. It may drag along a poor existence, half alive and half dead. But to be strong, healthy and active without a regularly held and well-sustained prayer meeting is impossible. And yet there are churches which are trying to live after this sort. Vain effort. The sooner they make a change the better.

The plea is sometimes made that in country districts it is not always practicable to have a regular prayer meeting. We fail to see the force of the plea. Admitting that they cannot conveniently hold meetings as often as in the towns and cities, it certainly must be possible once in each week between the Sabbaths. Let an evangelist commence a series of meetings in any of the districts which claim that they cannot hold a prayer meeting, and see how eagerly all will flock night after night to the place of meeting. Very few if any will be unable to find both time and conveyance. Why are these same people not able to regularly give one evening a week to a similar purpose? We could name churches which, during a season of revival of several weeks duration, has held meetings every evening, and often in the day-time as well; but as soon as the "special effort" was over have given up all but the Sabbath services. There is reason to doubt the good of special meetings which do not so quicken and impress and instruct the people that they desire and purpose to hold a weekly prayer meeting.

It is sometimes urged that being without a pastor is an excuse for having no prayer meeting. A prayer meeting does not depend on a pastor. One can be held where there is not even a church. Neither does it depend on the assembling of a large number of people. The Lord's presence is not confined to the large congregation; His blessing is not for the multitude alone, but where "two or three are" in His name there He is. If churches without pastors would maintain their existence, if they would develop their own christian strength, if they would aid the spiritual growth of young converts brought into their circle by the labours of a zealous itinerant, if they would impress the unbelieving of the community concerning the genuineness of their faith and love, they must not forsake the assembling of themselves together in prayer meeting as often as practicable; and that is certainly more frequently

than once or twice each Sabbath. Try it, brethren, and you will certainly find it profitable in every way.

We have heard of churches with pastors that do not sustain weekly prayer meetings. The cases are not so rare as they are strange. Some pastors say they have tried, and have failed. What is the cause? There is this fact to be remembered—the prayer meeting is especially the people's meeting. No pastor can very well sustain a prayer meeting in spite of the people; but the people can sustain one without a pastor. Grant that the pastor is dull, cold, uninteresting. Does that hinder the church members meeting together for prayer and social worship? Not at all. They may live so near the Lord, and have so much love in their hearts that they will either quicken the cold preacher into new life, or make their company so uncomfortable for him that he will seek a more congenial atmosphere.

A good, wide-awake, earnest prayer meeting, regularly held, is what every church may have, and ought to have. The lot of the pastor who has oversight of a church that is without such a meeting is a hard one.

It is a lamentable fact that the most trifling things keep many people away from meetings for prayer. If Queen Victoria should issue a proclamation saying that on a certain day she would be in this Province, and that she wished her subjects to assemble at a certain place, how eager all would be to go. No obstacle would be too great to surmount. And if she proclaimed, also, that she would confer on each a favour, the value of the favour to be according to the earnestness in asking, how earnestly each would make his request. No one would doubt her word; all would believe she meant what she said, and would act accordingly.

The King of kings, with inexhaustible resources, says He will be where ever His people meet in His name. Ought not we to believe Him, and go to meet Him? He also says He will grant our requests. Ought not we to believe Him? "Forsake not the assembling of yourselves together"; "Ask and ye shall receive." The first a divine injunction; the second a precious promise by the Lord Jesus. Christians cannot afford to disregard these. They do not know how much they lose who neglect the house of prayer.

## Some of the Results.

The spirit of the Gospel is essentially missionary. It has always asserted itself, and with effect. But the present century has very properly been called the missionary century. While the missionary spirit has been more or less marked during all the years of the christian era, it has been more general, more marked and more aggressive during this century than ever before. What have been some of the results of the great missionary movement of our century that have been so marked and fruitful? Have all the nations yet heard the story of the cross? Have all who have heard become followers of Christ? Alas, no! Barely one fourth of the world's population is nominally Christian; and these are divided among Roman Catholics, the Greek Church, Jews, Mohammedans, and Protestants, leaving yet 850,000,000 still in pagan darkness. Have not, then, may be asked, missions been a failure? By no means. The results may seem small in our eyes, but they are great in God's eyes. One soul is of infinite value, and millions of souls have been saved. The question of success is not so much one of quantity as it is of quality.

A glance, by the *Telescope*, at a few of the marvellous results achieved during the present century of missionary effort is summed up thus:

1. Doors for centuries closed against the gospel have been opened. The church used to pray that the closed doors in heathen lands might be opened. Now its prayer is that the Lord of the harvest may send forth laborers to enter the doors now open in China, Japan, Korea, India, Africa, and the islands of the seas. This opening of doors is itself largely due to the stirring missionary spirit of the age.

2. The number of Christian communicants in heathen lands is to-day estimated at about 3,000,000. These have been rescued from the curse and thralldom of heathenism through direct missionary effort within the present century. In the earlier history of missions the work advanced slowly. But a review of the missionary history of the century shows most clearly that God's blessing has been upon the work; and that while he permitted Morrison in China, Judson in Burmah, Carey in India, Moffat in Africa, and others elsewhere to labor

for years "before the first signs of converting grace and gospel triumph greeted their eyes," he now seems to be in haste to work wonders, and a nation is almost literally born into the kingdom in a day according to the divine prophecy.

3. The reflex influence of the missionary spirit upon givers and workers, individuals and churches, is most marked. The churches at home have been greatly blessed and their numbers increased. What is true of other churches has been also clearly verified in our own church-history.

We ought to have sympathies broad enough to take in the whole world, like those of our Master. And as we become like him and give up ourselves, that which is narrow and mean, we shall be filled with that which is broad, rich, and pure. The road that leads to personal enrichment and growth in character is the one that leads to self-emptying and a generous sympathy with the world, so needy and helpless. We are not hindered or rendered less efficient at home by reason of taking those at a distance from us within the embrace of our sympathies, and seeking to save them through our prayers, efforts, and money.

4. Missions not only pay in souls saved, but in a financial and commercial way. The country is not impoverished by the sending of money to convert the heathen. Note the facts. A few years ago the people of the Sandwich Islands were heathens, with no commercial intercourse with the nations of the earth. They are now Christianized. They have, as we are told, more wants now, and these wants furnish a market for American productions. A few years since, during a single year, United States commerce with the Sandwich Islands amounted to \$5,000,000. The profit on this was \$703,000. The total cost of the missions which produced this commerce was not more than \$1,200,000. Two-years' commerce at this rate was sufficient to pay all the cost of Christianizing these islands, besides leaving a net profit of \$200,000, to say nothing of the clear profits to follow in after-years. Similar results have accrued to England in her efforts to Christianize Africa, India, and other lands.

These are some of the most apparent results of missionary effort, showing that Christian missions have not been a failure. Other results, such as increased benevolence in the churches, munificent gifts in the support of all kinds of christian work, educational and evangelistic, increased piety and consecration to Christ, and the spirit of christian heroism that so signally characterized the life of Livingstone and others, whose names are on the muster-roll of those who have been true and faithful in the service of their King.

The missionary spirit is the leading characteristic of the Christian church of this age. With this as the leaven in the meal that is working outward till the whole mass is leavened, the future is bright with the promise for the glorious coming of the kingdom of our blessed Christ. Those who are his unite to hasten his coming.

## CURRENT TOPICS.

## IN JAIL TO BE FED.

It is, it appears, no uncommon thing for men to commit petty offences for the sake of securing a winter's board and lodging in jail. They are able to work, and some of them are willing, but they do not get work and therefore break a law and get cared for at the public expense. The *Week* says Toronto has a number such inmates, and adds:

The matter is one well worthy of the serious attention of citizens, philanthropists, and legislators. Criminals are sure to be numerous enough. There is no need that the corridors of our prisons should be converted into training schools for their production. It would surely be cheaper, as well as more creditable to our intelligence and humanity, to have all those who, from any cause, are unable to support themselves, cared for in some less demoralizing fashion. However valid may be the objections to the introduction of the poor-house system as it exists in England, the time has evidently come when some well-considered and systematic provision should be made to meet such cases as well as for the permanent relief of those who are unable to earn their own living. Work of some kind should be provided for all who are able to work. It would be more economical, as well as vastly preferable from the point of view of effect upon character, that such work should be done at a loss to the community, rather than that any able to work should be supported in idleness, to say nothing of the degradation inseparable from detention in a goal.

## THE SAMOAN TROUBLE.

Samoa is receiving much mention just now. The troubles are summarized in the *Montreal Witness* thus.

For four years the people of the Samoan Islands have been plunged in trouble, and the foreign consuls have been quarrelling as a result of the covetousness and aggressiveness of the Germans. Germany's commercial in-

terests in the islands are greatest of all, those of the United States come second, and those of Great Britain third. Germany has been trying to secure a monopoly of the whole trade by dominating the Government of the islands, which is that of an independent kingdom. Four years ago the Germans persuaded King Malietoa to sign a treaty by which the Government of his kingdom would be virtually in the hands of the Germans, as it provided for a Cabinet with two German traders, two natives, and the German Consul as the fifth member. The English and Americans objected to this treaty, and King Malietoa withdrew from it, and becoming afraid of German aggressiveness, applied to England to annex his kingdom, and take his people under her protection. The British Government refused to do so, but ever since the anger of the Germans against him, and their jealousy of the English and Americans have known no bounds. They fostered the pretensions to the throne of a native named Tanasese, who is supported by only a small portion of the Samoans, supplied him with arms and ammunition, and aided him in many ways. He made no progress against Malietoa, however, and the Germans, under pretext of protecting German interests, hoisted the German flag over a piece of land at Apia, and then ordered Malietoa to haul down the Samoan flag which was over the Government buildings. The King refused to do so, and a German man-of-war in port landed an armed force, which tore down the flag. King Malietoa had a treaty with the United States, by virtue of which the American Government was bound to defend the Samoan kingdom against the aggressions of foreigners, and he applied to the American consul for protection. The American consul, in conformity with the treaty, accompanied by an armed force from the American man-of-war re-hoisted the Samoan flag over the Government buildings, placing the American flag over all. The German residents were more enraged than ever, but the German vessels sailed out of port the same day. Just as they steamed out sight a second American man-of-war steamed into the harbor with colors flying, and the people of Samoa thought, of course, that German aggressiveness had suddenly terminated before a show of power on the part of the United States. The American consul notified his Government of his action, and the Government, under stress of German representations, rebuked him for his action, replaced him with another consul, and the German war vessel returned. The Germans thereafter openly acted against King Malietoa, whom they first seized and imprisoned in spite of the protests of the other consuls, and then carried off into exile in one of their warships. They placed Tanasese on the throne. The natives of the Samoan islands chose as their king a relative of the late King Malietoa, named Mataafa, and they have defeated Tanasese over and over again, and the latter has been compelled to take shelter under the German fleet. All along there have been sharp diplomatic passages at arms between the American and German governments on the affair, but it is not likely that the quarrel will ever be more than a diplomatic one. Germany entered into a treaty with the United States and England guaranteeing the independence of the Samoan kingdom.

## General Religious News.

—Dr. Pentecost is holding evangelistic services in Glasgow, Scotland. About 300 conversions were reported during three weeks in December.

—It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

—The English Baptist Year-Book for the British Isles states that there are now 2,770 churches, an increase of 57 in three years; 3,745 chapels, increase, 91; 1,221,823 chapel seats, increase, 40,839; members, 324,498, increase, 8,559; Sunday-school teachers, 48,977; decrease, 465; Sunday-school scholars, 482,167, increase, 9,437; local preachers, 4,138, increase, 135; pastors in charge, 1,865, decrease, 28.

It is stated that the number of sympathizers with Mr. Spurgeon who have withdrawn from the London Baptist Association is 37; and several approve of the protest but do not feel the time has come for them to retire. The Committee of the Association have issued a circular, in which they contend that the interpretation put upon their recent resolutions is not justified by the resolutions themselves, and that the resignations are founded on a misunderstanding.

—It has been a thousand times said that Mohammedans are inaccessible to Christian missionary effort. This is practically true in countries where one who accepts Christianity must suffer death, but it is not true in India. The first ordained native Protestant minister in Northern India was Abdul Masih, assistant to Henry Martyn. The Anglican missions have now seven converted Moslem pastors in Northern India, and many licentiates, catechists and converts.

—There is in progress in Philadelphia at the present time a religious work that has not probably been equalled since the days when the city was stirred under the influence of Moody. Ten of the leading churches of various denominations have entered heartily into the work, and if last Sabbath evening's service at Arch Street M. E.

Church is any indication of what is to follow, all these churches will be compelled to throw open their doors. The church was packed. Hundreds stood upon their feet during the entire service, which was one of great spiritual feeling and deep solemnity. The churches are deeply aroused—business men are devoting their time and energy to the work.

## DENOMINATIONAL NEWS.

REV. H. HART went to Grand Manan last week.

PORTLAND.—Last Sabbath Rev. B. H. Nobles, pastor of the Portland Church, baptized sixteen converts.

SEAL COVE, GRAND MANAN.—I am labouring at Seal Cove. The cause seems to be low, but there are some earnest ones who are doing what they can. The ladies of the sewing circle have placed a fine organ in the church. We purpose holding special meetings next week. Brethren, pray for us.

H. A. BONNELL.

ACKNOWLEDGEMENT.—With devout thankfulness to our Heavenly Father, and praying His blessing on the donors, I wish to acknowledge the gift of a very handsome coon-skin coat from friends in Palmer Settlement, Charleston and their vicinities.

E. B. GRAY.

DONATION.—Rev. J. W. Freeman and wife were visited last Monday evening by a number of their friends, both old and young, from Central Argyle. They came laden with baskets and parcels, and the ladies soon prepared a sumptuous tea, of which all present partook. The evening was pleasantly spent in conversation, and music, vocal and instrumental. Before separating, a portion of Scripture was read and prayer offered, after which Capt. J. L. Kenney, in behalf of the company, presented the pastor and wife with many useful articles and a generous sum of money. The recipients replied, expressing their gratitude for this expression of kindness and sympathy from those who have become so much endeared to them during their stay of three years among them, and hoped that large blessings might be in store for them in the future.

Jan. 17th.

HALIFAX.—Yesterday was a good day in the church in Halifax. A good and intelligent young lady was baptized and united with the church. She gave herself to Christ and His cause about two months ago. This makes only six that I have baptized during my short stay in this church, and ten who have joined the church. Notwithstanding my great disappointment in not bringing more souls to Christ, I do thank Him for these, and pray that there may be many more. Next Sunday will be my farewell address to this church. When I came here I found a church struggling for life; a few faithful souls were doing all they could under the circumstances; there was said to be a quite large membership, but when visiting I failed to find them. I then put a committee to work, and 51 were all we could find. We then made a new list of the 51. Then, in much prayer and examination, we found that some of these were not fit for church membership, and we concluded that the best thing to do was to make the church pure, and to do this we had to expel eleven, and now, with but one or two exceptions the church is in good working order. We have had some extra meetings conducted by the Rev. A. G. Jones who came by my invitation. The church has given him a call, and he has accepted and his labours begin the first Sabbath in February. The extra meetings have been well attended and twelve or thirteen have asked the prayers of christians. We are hoping, however, that the good seed sown will bear much fruit. The preaching was good. Some may ask why I close my labours here so soon. It is not because I cannot carry on the church work, but to build a place of worship in addition is not my duty. I know very well what it is to build meeting houses. I give the work into the hands of a very smart, able, learned young man, with the prayer, that he will be a great blessing to this dear church. Pray that God may prosper the work to raise this church to what it should be.

L. A. LANG.

## A Brilliant Speech.

Of the speech of Hon. Geo. E. Foster at the Montreal Board of Trade dinner last week, the *Montreal Witness* says:

The Hon. George E. Foster was entrusted with the response to this toast ("Commerce, Agriculture and Manufactures") and his speech, which was crowded with a vast mass of detailed and statistical information, formed one of the most brilliant rhetorical feats of the evening. He heartily congratulated the Board of Trade upon the great success of their gathering, which, with the echoes of the Toronto banquet still ringing in his ears, he declared to be truly magnificent, and thanked the President for affording him the opportunity of coming into close touch and contact with the representative business men of this portion of the Dominion to profit by what they say and to profit still more by that invisible and still more potent influence which is breathed from the spirit and soul of men from whom he was anxious to derive his inspiration. He ventured to assert they could not help two things in Canada. The first was they could not help being *par excellence* a commercial people, and, next, they could not help being a

people who of ground, which our sacred right of flight gentlemen, moral men, progressive men, from virgin soil position as in the British comparative marvellous which is a commercial instance of enthralled

No More Ottawa week all in a trice not to issue the *modest* Washington's wide that issued for years, from "pending" As the object to be granted United States government suspend full licenses until being for issue, but the request government licenses until Dec. 31 of the year license of the season is for the province issued.

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